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THE CHURCHMAN'S MAGAZINE.

Vol. II.

DECEMBER, 1852.

CONTENTS.

The Commissioner, No. 1.	Page 458
Reasonableness of the Church Service.	477
Sincerity in Religion—Acts xiv. 15.	485
On the Attainment and Example of John Calvin.	507
On the Treatment of Animals.	520
Account of the Fall of Sanford's Execution.	537
Thoughts on Religious Growth.	550
History of the Church in New York, (continued).	560
Colony on the African Coast.	575
Domestic and Foreign Missionary Societies.	587
Convention in New Jersey.	600
Ordination—Poetry.	610

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VOL. II.]

For the Church

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A GUIDE to the
Liturgy, and
Psalms.
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THERE is no service of the Church, or congregation, but for which breathes, as the *Liturgy*, united requests, and invocation; and it is deeply considered, and used with understanding, devoutly in the heart.

The word *Liturgy*, used by the Rubric, service, signifies invocation. It was used by the ancients, Rome;—importation made of adverse for writer, of our word *Litany*, and application, where God is more ardent. The words of David, Psalm, are of the same kind, and so are the words of Daniel, contained in his Prophecy.
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THE
CHURCHMAN'S MAGAZINE.

VOL. II.]

DECEMBER, 1822.

[No. 12.]

For the Churchman's Magazine.

THE COMMENTATOR :

OR

A GUIDE to the clear comprehension, and pious use of the LITURGY.

No. X.

THE LITANY.

THERE is no part of the public service of the Church, in which the congregation bear so large a share, or which breathes so ardent a devotion, as the *Litany*. It contains the united requests of the whole congregation; and its import should be deeply considered, that it may be used with understanding, and felt devoutly in the heart.

The word *Litany*, as it is explained by the Rubric which precedes the service, signifies a *general supplication*. It was used in a similar sense by the ancients, both of Greece and Rome;—importing, *an earnest supplication made to the Gods, in time of adverse fortune*. A judicious writer, of our Church, defines the word *Litany*, as denoting a *public supplication, whereby the mercy of God is more ardently and solemnly invoked*. The penitential supplications of David, recorded in the li. Psalm, are of the nature of a *Litany*, and so are the earnest intercessions of Daniel, contained in the ix. chapter of his Prophecies;—from both of

which, passages have been transcribed into our *Litany*. But a still more striking instance of a public and solemn *Litany* was appointed by God himself, for the Jewish nation, in a time of general calamity; the burthen of which was, "*Spare thy people, O Lord.*" (Joel ii. 17.) And still more striking and solemn was that *Litany* of our Saviour, which he thrice repeated "with strong crying and tears." Luke xxii. 44, and Heb. v. 7.

Compositions of this nature have been used in the Christian Church, from the earliest ages. Tertullian speaks of such forms of prayer, which had been in use before his time. St. Ambrose has left us the form of a *Litany*, which commonly bears his name, and which agrees in many things with ours. About the close of the fourth century, *Litanies* began to be used in processions, the people walking barefoot, and repeating them with great devotion. In the year 600, Gregory the great revised all the ancient forms, and out of them compiled the famous seven-fold *Litany* which became a model to all the western Churches. To this *Litany* ours bears a much nearer resemblance than it does to that of the Romish Church; the latter containing invocations of the Saints, which our reformers have justly expunged.—The processions, being an innovation upon the early practice of the Church, and having been the cause of much scandal, were prohibited;

but the supplications, which were of primitive appointment, have been continued to the present day.

The Litany is directed to be used on Sundays, Wednesdays, and Fridays.—Wednesdays and Fridays were established as days of Fasting by the primitive Church; which thought it not fit to shew less devotion than the Pharisees, who fasted twice a week, and which selected these particular days because the Saviour was betrayed on the one, and crucified on the other. And the Litany is repeated on Sunday, partly because there is then the greatest assembly to join in its earnest supplications, and partly that no day may seem to have a more solemn service than the Lord's day.

Antiently the Morning Prayer, the Litany, and the Communion Office, were three distinct services; which were used at different hours. In the time of King Edward, and Queen Elizabeth, the Litany was used as a preparatory to the Communion service, a Psalm or Hymn only, intervening between them. The present arrangement was established at the last review of the English Prayer Book, in the year 1661.

The Litany, as it stands in our service, is the same as that in the English Book, with the exception of some slight verbal amendments, and an alteration and abridgement of the intercessions for those in civil authority. It differs but very little from the Litany of the Lutheran Churches of Germany and Denmark, but varies considerably from that of any other Church; being more full than the Litany of the Greek Church, and shorter than that of the Romish, one half of which is occupied with the invocation of saints.

The most of our Prayers are offered up solely by the minister, the people only saying Amen, at the close of each: But the Litany is the joint supplication of the whole Congrega-

tion, and every member is to take an audible part in it. The greater portion indeed, is to be repeated by the Minister singly, but the people utter a response, to every sentence.—This way of diversifying our devotions is admirably calculated to keep alive our attention, and to prevent fatigue. In long Prayers, and where we have nothing to do but listen, our thoughts are extremely apt to wander, unless we are very careful and devout; but here our minds are so actively engaged by the part we have to perform, that any want of attention would be wholly inexcusable.

The Litany may be divided into these four parts: 1. The Invocation. 2. The Deprecations. 3. The Intercessions. 4. The Supplications.

1. THE INVOCATION.

The Litany begins with a solemn and humble address, and a fervent petition to the ever blessed Trinity. We first address each person in the Godhead distinctly, and then all of them jointly; acknowledging our sinfulness and misery, and imploring the divine mercy and pardon. First, we invoke the Father, as the source of Deity, and fountain of mercy. We prostrate ourselves at his footstool, and implore his grace; saying, "O God, the Father of Heaven, have mercy upon us miserable sinners."—We call upon him under this appellation, because he created the heaven as well as the earth, and because heaven is his throne, while the earth is his footstool. In heaven he manifests the peculiar glories of his nature; and though the angels and spirits of just men made perfect rejoice in his presence, yet they veil their faces when they approach his throne, because of his excellent glory. But though he dwells in light inaccessible, and full of glory, his goodness is not confined to the celestial mansions, for his tender mercies are over all his works, and he has revealed himself to us, as about

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dant in goodness and truth, pardon-
ing iniquity, transgression, and sin.
This manifestation of himself is ex-
actly suited to our condition. We
have been constantly prone to trans-
gression. In all things we have
come short of our duty, and in many
things we have offended altogether.
We have wandered from God, and
devoted ourselves to the world; and
were he to be extreme to mark what
we have done amiss, we could not
abide his justice. We therefore in-
voke his compassion, and beseech
him to "have mercy upon us, miser-
able sinners." Whenever we do
this, then, let us devote a passing
thought to our numerous transgres-
sions, and their multiplied aggrava-
tions, that we may be penetrated
with humility and contrition, and that
the feelings of our hearts may be in
unison with the words which we ut-
ter with our lips.

In the next place, we invoke "God
the Son," as "Redeemer of the
world;" who *loved us*, and *gave
himself for us*, and *hath redeemed
us to God by his blood*. The divini-
ty and atonement of Christ consti-
tute the entire foundation of this ad-
dress. We invoke the Redeemer not
merely as the Son of God, but as
"God the Son;" and this language is
perfectly consonant with that of
Scripture. St. Paul calls him "God
blessed forever," and tells us that he
"thought it no robbery," or usurpa-
tion, "to be equal with God." And,
in his Epistle to the Hebrews, he in-
troduces the Father as saying to him,
"Thy throne, O God, is forever and
ever; the sceptre of righteousness is
the sceptre of thy kingdom:"—
And again, when he bringeth in
the first begotten into the world, he
saith, *And let all the Angels of God
worship him*." Not only the divine
name, therefore, but the divine na-
ture, and divine honours and wor-
ship are ascribed to him.

That we have sinned against the
Son, is no less certain than that we

have sinned against the Father. We
have neglected the tenders of salva-
tion which he has made to us. We
have crucified him afresh, by doing
things which he has expressly for-
bidden; and have put him to an
open shame, by being ourselves asha-
med to stand up for his cause, to de-
fend his church, and to maintain the
truth as it is contained in his gospel.
We have made light of his holy Or-
dinances, slighted his Word, neglect-
ed his Sacraments, been unmindful
of his example, and unthankful for
his sufferings and death. Let us
humble ourselves then, when we ap-
proach his footstool; and let us call
upon him in the devout and anima-
ted language of our Church, "O
God the Son, Redeemer of the world,
have mercy upon us miserable sin-
ners."

Next, we are directed to address
the third person in the Godhead,
with the same view, and from the
same motive, that led us to invoke
the Father and the Son. "O God
the Holy Ghost, proceeding from the
Father and the Son, have mercy up-
on us miserable sinners."

The Scriptures not only appro-
priate to the Holy Ghost the name of
God, but they ascribe to him all the
distinguishing attributes of divinity.
They direct us to bless, and to bap-
tize, in his name, and they inform us,
in express terms, that "There are
three that bear record in heaven, the
Father, the Word, and the Holy
Ghost;" and that "these three are
one." And though we address him
as "proceeding from the Father and
the Son," yet still, by virtue of his
divine nature, as well as office, he
acts with full and supreme authority;
dividing, and distributing to every
man his blessed gifts and graces, *sever-
ally as he will*. (1 Cor. xii. 11.)
—Thus "proceeding from the Fa-
ther and the Son," according to the
economy of the Gospel Covenant,
and to accomplish the purposes of
divine grace, it is his prerogative to

awaken the conscience, to sanctify the heart, to give a right and spiritual direction to our understanding, and to co-operate with our moral powers, which sin has paralyzed, in perfecting the great work of our salvation. But how often have we sinned against the Holy Ghost, and grieved the blessed Spirit, by quenching his heavenly monitions, by resisting his calls, by neglecting his gifts, by contemning his graces, and by slighting those Ordinances which have been appointed as the means by which he may convert us from sin, sanctify and renew our natures, and confirm us in the way of our duty. Let us entreat him, then, to pardon what is past, and not withdraw his presence from us; and let us prostrate ourselves before him, and beseech him to "have mercy upon us, miserable sinners."

But in order to express our importunity more strongly, we not only invoke separately the three persons in the Godhead, but in concluding the invocation, we address them jointly. "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners."

This form of address is agreeable to the ancient practice of the primitive Church; which after the solemn Invocation of each person in the Godhead, united them all together, in one and the same request for mercy. Every sin which we commit against any one person in the Trinity, is committed against the rest: the mercy and pardon which we implore, must come from the whole; and the misery from which we seek to be relieved, must be the grace, not of any single person, but must flow from the joint and undivided concurrence of the whole Trinity.

We have a divine command to call upon God for mercy, in time of trouble. "Call upon me in the day of trouble, and I will deliver thee," (Ps. l. 15.) And the precept of St.

James is, "Is any afflicted, let him pray," (v. 13.) David begins his great penitential Psalm with a supplication for mercy; "Have mercy upon me, O God." Mercy is the great remedy for misery. We need it both because we are miserable, and because we are sinners; and all the Litanies extant, as well as our own, have begun with the supplication, "Lord have mercy upon us, miserable sinners."

The design of the people's repeating the whole verses after the Minister is, that every one may first implore to be heard in his own words; which when they have obtained, they may leave it to the Priest to set forth all their necessities to Almighty God, they themselves declaring their assent to every petition as he delivers it.

After having thus reflected on the importance of this solemn Invocation, it remains that we further consider what are our views of our own selves, and what are our feelings when we offer its reiterated petitions for mercy.

Do we really feel ourselves to be miserable sinners? And has our prayer for mercy proceeded from unfeigned lips? To know these things, is of much greater importance than many persons seem to be aware of. If sincerity and uprightness of heart are necessary in our dealings with men, much more must they be requisite in our intercourse with God. His eye penetrates the inmost recesses of the heart. He sees through every disguise. All things are naked and open to his view; and he has solemnly engaged to reward every man according to his works. Let us not mock him, then, by using these solemn words without meaning. Let us beware how we dissemble with him, or act the part of the hypocrite before one who searcheth the heart and trieth the reins. Let us humble ourselves under a deep sense of our misery and our guilt, and with sincerity, with

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contrition, and with the most anxious solicitude, implore him to "have mercy upon us miserable sinners."

On the other hand, if we have come into his presence with a due sense of our unworthiness, with our hearts in unison with our words, and have felt the spirit while we adopted the sentiment of the poor publican, "God be merciful to me a sinner:" if we have had those views of ourselves as transgressors against God, which have taught us to walk humbly with him, and to build all our hopes of pardon on the stability of that covenant, which is ordered in all things and sure; then we have reason to believe that our petitions will be heard; that we have an interest in the divine mercy; that our sins will be blotted out, and that our iniquities will be forgiven. If this be our case, we may go on our way rejoicing—praising God from day to day for the blessings of redemption, the dispensations of his grace, and the treasures of his mercy, till we are conducted in safety to his everlasting kingdom.

But if we have never yet served God with our heart; and feel no anxiety, no painful apprehensions with regard to the event, it is high time that we should be roused from our stupid indifference. Let us reflect on the awful situation of those who die in their sins. Having wasted their time and abused their talents; having neglected or despised the means of grace, and filled up the measure of their iniquities, they abide under the displeasure of the Almighty, and there is nothing revealed to them in the world to come, but indignation and wrath, tribulation and anguish. But, who can bear the thought of never-ending misery? Who can dwell with everlasting burnings? To say that we intend to awake, and take the matter into consideration, will not be sufficient. We have, perhaps, been intending this for years past. "Now

is the accepted time; now is the day of salvation." "To day if ye will hear his voice, harden not your hearts." Let us all acknowledge our guilt, and lament it before God. And may this be the language of our hearts, as well as our mouths, "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us, miserable sinners."

C.

REASONABLENESS OF THE CHURCH SERVICE.

To the Editors of the Churchman's Magazine.

I have been so much pleased with the following observations, shewing that the offices of the church are conformable to decency and reason, that I have thought them worth transcribing for the Churchman's Magazine. If you agree with me, I request that you will do me the favour to give them a place in your useful miscellany.

Yours, &c.

B.

"We have a communion service, leading our devotions in that most sacred rite, with the same sublimity and simplicity of language, the same animation and reasonableness, the same spirit and understanding in point of matter, which pervade the liturgy. We have an office of baptism; another for confirmation; another for the visitation of the sick; another for expressing the gratitude of persons recovered from childbirth; another for conferring orders on persons who undertake the ministry; another for the solemn ceremony of marriage; and another for burying the dead. The reasonableness of such offices is so obvious, as to require no comment: and if any person will take the trouble to peruse them, he will find, that, in language and matter, they are all as excellent compositions, as have ever proceeded from the ordinary inspirations of the spirit.

"When we contrast the majesty of God with our own littleness, and his purity with our offences, we cannot but acknowledge that we ought to approach him with awe, and with the dread of saying any thing that may be rash, indecent, or irreverent. For this purpose, a liturgy or form of prayer is best calculated. The inspired apostles, indeed, and early disciples, had less occasion than we have, for forms, (although, in the Lord's prayer, they had one which was perfect, and which was given as a model for their future devotions,) since their prayers were dictated to them by a more enlarged measure of the spirit of God. But as soon as Christianity had settled itself, this extraordinary assistance, which had been given to strengthen it against the first opposition which it met with, being no longer necessary, was withdrawn; and Christians are now endowed only with those common influences, which prompt, aid, and strengthen their own exertions and co-operations.

"In the present situation of the world, then, forms have the advantage over extemporaneous prayer. They are equally dictated by the Spirit; because the Spirit may influence those who compose them in their studies, as well as another in the moment of offering unpremeditated petitions. A liturgy informs us, before we repair to the house of God, what prayers are to be offered in our name. We have a previous opportunity of studying them; and of either approving their excellence, or (if we dislike them) of resolving to absent ourselves from the place where they are read. And while the minister is reading, our attention is not divided; we have nothing to think of but our devotion. How differently situated is a congregation listening to extemporaneous prayer, wherein he who is their organ and mouth, may shock his fellow-worshippers, while they are lifted on the wings of adora-

tion, by vulgar expressions, or ignorant, unlawful, trifling supplications; and while communing with the Almighty in their name, make them advance opinions different from those they hold; as well as prefer petitions foreign to their wishes or principles.

"Whatever beauty and propriety the original composers of a liturgy have given it, continues with it on all occasions. All who join in it are sure, that neither incapacity nor indolence, nor lukewarmness, nor occasional elevation or depression of spirits; neither political bias, nor malignant passions, nor want of orthodoxy, nor excess of enthusiasm in their minister, can communicate themselves to the supplications which are offered in their name and in their behalf; as may obviously be done wherever there is no form of prayer. Now if liturgies in general be thus preferable to extemporaneous prayers, the devotional service of the church is the best of all liturgies. For sublimity, simplicity and propriety of language; for raising the humble, cheering and comforting the afflicted; for furnishing expressions to sentiments of divine affections, supplication, praise and thanksgiving; for reasonableness in its progress from exhortation to confession; from confession to an offer of absolution to sincere penitents; from thence to prayers for divine assistance; mingled with praise, thanksgiving, the reading of God's word, and solemn professions of faith; for providing petitions for all the exigencies of men in general, and even for the various temporal wants of individuals; for propriety in conducting public worship, by short prayers, responses, and other innocent means, which stimulate attention, and prevent devotion from growing weary; the liturgy of the Church stands unrivalled amongst human composition."—*J. Grant's Sum. reasonableness of the Established Church.*

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For the Churchman's Magazine.

REMARKS ON ACTS XXIV. 16.

"And herein do I exercise myself, to have always a conscience void of offence, towards God and towards men."

I have always supposed that more is implied in this assertion of the apostle, than it is generally thought to contain. Few, I apprehend, would infer from a hasty reading, that it comprehended any thing more than the determination of St. Paul to keep a conscience clear of wilful offence, without implying the duty of correcting the conscience itself. Yet it may easily be made to appear, and this is one object of the present essay, that the faculty which we denominate conscience, is so far from being an infallible guide of itself, that it is one of the most pliant things in the world, and can be moulded into any form, to suit the interests or prejudices of its possessor.

It is no easy matter to give a clear and unobjectionable definition of conscience. Whether the moral sense is innate or acquired, is a question of little importance but to the teacher of metaphysics. It is sufficient that we have the power to judge of the moral quality of our actions; that there is something within, which inspires us with complacency when we do good, and reproaches us when we do evil—to which something, we give the name of *conscience*. This ready perception of the good or evil quality of our actions, is inherent in the bosom of every individual, and is placed there for purposes the most important. The Almighty, determining not to leave himself without witness, has established conscience as his representative in the human bosom; from whence, as from a throne of judgment, remorse and anguish are dispensed to evil doers, and complacence

and approbation to them that do well. So universally is this principle diffused, that even the Gentiles, who, in the Apostles' days were without a written revelation, shewed the work of the law written in their hearts; their conscience also bearing them witness, and their thoughts, the meanwhile, accusing or else excusing one another.

It might seem to contradict the foregoing definition of conscience to affirm, that after all it is but a fallacious guide—often acquitting where it ought to condemn, and sometimes condemning where it ought to acquit: that like a judge encompassed by human infirmities, it is liable to dispense unrighteous judgment, either *through a deficiency of knowledge, or a perversion of its moral powers.*

That an *uninstructed conscience* is liable to lead its possessor astray, may be gathered from the history of St. Paul himself, while he lived in the habits of that straitest sect in which he had been educated. He made it the ground of his defence before the high council of the Jews, that "he had lived in all good conscience before God, until that day."—And yet, Paul, at one period, "thought within himself, that he ought to do many things contrary to the name of Jesus of Nazareth." He was actuated by a conscience, sincere no doubt, but misguided. His zeal outstripped his knowledge; and hence, till he was taught the way of God more perfectly, he persecuted the Christians above measure, and went on filling the prisons with the early confessors of the faith. In all this, he was no hypocrite: he supposed he was actuated by a laudable zeal; and he only put in practice the sentiments in which he had been educated.

Our Saviour bore a like testimony to the sincerity of the first enemies of the disciples. "The time cometh that whosoever killeth you, will

think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." Now, it is natural to ask, how far these men were guilty, since they thought they were acting for the glory of God? Our Saviour seems to cast the burthen of blame on their *ignorance*; and so far as this was voluntary, it undoubtedly constituted their crime. We will suppose they were conscientious in what they did: we will consent to believe that they thought they were magnifying the glory of God, when they shed the blood of his martyrs: still, if they had surrendered themselves to the dominion of their prejudices, and of their unwarrantable hatred of the new religion; if they proceeded to exterminate before they had examined, their *sincerity* ought not to save them; for it was as much their duty to lay their passions aside and inquire for the truth, as to follow it when discovered.

If this inference is true, it will help us to place a just estimate on the value of sincerity in religion. We hear it asserted, in terms we think too comprehensive, that sincerity is every thing; and that it is of little consequence *what* a man believes, provided he has a full persuasion of its truth. Dangerous maxim; and false as it is pernicious; which makes the decisions of a weak and prejudiced, or an uninstructed conscience, of paramount authority with the Oracles of God! Ye who killed the Prophets, and stoned them who were sent unto thee: ye who crucified the Lord of glory, and thought ye were doing God service, by exterminating his preachers with fire and sword, we doubt not the sincerity of your zeal—ye stand acquitted by this unholy maxim, for "I wot that *through ignorance ye did it*." Ye Voltaires, Paines, Gibbons, and Humes, who have poisoned the world with your infidel principles, ye also were sin-

cere; and that single virtue has redeemed you from the sin of trampling under foot the Son of God.—Equally "void of offence" are all the heretics and schismatics, that ever tore in pieces the Church of God, or filled it with false doctrine and error, provided they can prove themselves *sincere* in their errors.

No: moral worth is measured by a more certain rule than this. Unless we would admit the sweeping conclusion drawn in the preceding paragraph—a conclusion which annihilates the very existence of truth, and places the worst of mankind on a footing with the best, provided they are alike sincere, we must confess that *men are accountable for the manner in which they have involved themselves in error*. If Hume acknowledged he had never read the New Testament through with attention, a confession he is said to have made, here was a voluntary ignorance, the more deeply criminal, because he was about to undermine by his sophistry, that foundation on which rested the hope of millions. While writing down the events of history, he was doubtless careful to acquaint himself with the facts he recorded; but when Divine Revelation, Jesus Christ, and his miracles, were his theme, then it seems there was no need of enquiry—his conscience was void of offence, because he was *sincere* in his unbelief.

Conscience then is no better than a blind guide, till it is itself instructed in the way of truth and duty. Sincerity without knowledge, where knowledge is attainable, is scarcely deserving the name of a virtue; and unenlightened zeal is as likely to burn men's bodies for the good of their souls, as to labour for their conversion by the arts of reasoning and soft persuasion.

I am here tempted to notice a plea which is often urged, and is supposed to be so sacred and conclusive, as to bar all future demonstration and en-

quiry. common this—I against perhaps ignoran in the w of the n rent the er of the Sometim has been sign of t it has be idea of b Then, ag in bapti ghastly and mitr dismay; precipita sight of a experien ces which England, king, wo very curio opposite be the lea But let While ig entitled to of conscie not to be or woul traint on choosing. whether a combined rue chris ensibly di culous c arm to t gion. S ristian u al custom irects a se ight to b andard i posed to Ford. But con om a per

quity. What expressions are more common than these—"I can't do this—I can't believe that—it is against my conscience"—when perhaps it is nothing but the man's ignorance or his prejudice that stands in the way. It is deplorable to think of the numerous schisms that have rent the Church of God, under cover of the *sacred rights of conscience*. Sometimes this capricious faculty has been sorely scandalized at the sign of the cross in baptism. Then it has been struck with horror at the idea of bowing at the name of Jesus. Then, again, the offering of infants in baptism has given it a deep and ghastly wound. A Bishop's robes and mitre have smitten it with sore dismay; and then, again, it has fled precipitately from the Church, at the sight of a gown and surplice. The *experiences* of those tender consciences which overthrew the Church of England, and murdered a righteous king, would afford materials for a very curious history; nor would the *opposite* nature of their *testimonies* be the least amusing particular.

But let me not be mistaken.—While ignorance and prejudice are entitled to commiseration, the rights of conscience, properly so called, are not to be violated on any account; nor would I impose the least constraint on the liberty of judging and choosing. Still, it is a fair question, whether a wider range of knowledge, combined with a greater portion of true christian liberality, would not sensibly diminish the number of scrupulous consciences, without any harm to the general interests of religion. Some sacrifices are due to christian unity—something to universal custom; and before conscience erects a separate standard of faith, it ought to be well assured that the standard it deserts is unlawful, and opposed to the truth of God's Holy Word.

But conscience is liable to error, from a *perversion of its moral power*.

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ers. In my remarks under the former head, I supposed, that beneath a cloud of ignorance and prejudice, there were some faint gleams of desire to find out the truth, and a wish to be taught the way of God more perfectly. In speaking of a *perverted* conscience, we are forced to dismiss the idea of sincerity—we assume a case, in which men, "loving darkness rather than light because their deeds are evil," are gradually "given over to a reprobate mind," and cease, in many cases, to discern between truth and error, between vice and virtue. We have in view a conscience, in part divested of its moral sensibility, and in the worst stages of its perversion, aptly described by the Apostle, as "a conscience seared with a hot iron." Of a conscience so perverted, we also affirm, that it gradually loses the power of just discrimination on points of religious duty, and that its decisions are consequently no criterion of truth.

An unbiassed conscience is nice in its distinctions, and prompt in choosing the right, and rejecting the wrong. When its tenderness has been violated by an unlawful act, or by embracing an unsound opinion, it reproves, it admonishes, it complains of the violation. If its reproaches are silenced, a *less degree* of compunction is experienced at the next offence. Something of moral sensibility has been lost. A breach, though perhaps a small one, having been thus made in the wall of partition between right and wrong, new offences enter with less obstruction, each leaving the passage wider than before. Conscience retires; remorse slumbers; and presently, judgement, deserted by these its best supporters, descends from its throne, and goes over to the side of the enemy. Now it is that the intellectual powers become clouded in their exercise, and are no longer competent to judge righteously. Men naturally wish to vindicate what they practise habitu-

ally; the errors of the heart make way for the errors of the head; and men are usually infidels in practice, before they are infidels in speculation. Descending step by step in the scale of unrighteousness, they finally arrive at that point, where they begin to "put darkness for light, and light for darkness—to call evil good, and good evil. The moral perception loses its spirit and acuteness; the conscience, in Scripture language, becomes seared and defiled; sin is not only practised, but justified; and the whole moral man at length lies dead in trespasses and sins.

Although it is happy for mankind that few are permitted to descend so low into the depths of depravity, as to have their understandings *completely* blinded to moral distinctions, yet there is the fullest evidence that the constant effect of habitual sin is, to vitiate the moral sense, and pervert the judgment. The annals of slave-dealing afford an illustration in point. Before he was seduced by the hope of sudden riches, the honest merchant could utter as deep execrations as any, against the criminal traffic. But when the golden opportunity was placed within his grasp, he began to seek apologies for the practice—he thought it might be less criminal than he at first supposed—he invented arguments to support, or at least to palliate it—he ceased to think and judge with candour—he embarked in the traffic; and finding it *profitable*, was quickly satisfied of its *justice* also.

Here then is an instance of a thousand, to show the pliability of conscience, and how easily it may be cast into any shape, when it has become vitiated and depraved. The moral sense, however, may be vitiated in other ways, than by leading a bad life. Sometimes the evil begins, by indulging in bold speculations on religious truth, even while no essential injury is done to the morals. The inquirer objects to

one point as unreasonable; to another, as too mystical to be believed; to a third, as more strict than seems consonant with our state of infirmity. Having persuaded himself that *some* liberties may be taken with the Scriptures, he is undecided at what point to stop; but goes on relaxing, liberalizing, pruning, and explaining away; believing less and less the farther he goes, till the authority of the Sacred Writings crumbles to nothing in his hands. It is not wonderful that conscience should sleep all this while. The faculty itself has been vitiated at every step; and discerns with less and less accuracy the more it is corrupted. In this case, it is to no purpose to say that the person is *sincere*; that he is learned, and possessed of competent talents for investigation; for if his conscience has received a bias, it is no longer a safe guide. The learned, the wise, the disputers of this world, are more liable to be led astray under the influence of a perverted moral sense, than the illiterate, but honest disciple, who has a single eye to the truth.

It is nothing, then, to be acquitted before the tribunal of an ignorant or a perverted conscience. To be instructed in the great points of religious duty, when we have the privilege of studying them, is to be guilty; and of course, all wrong opinions founded on that voluntary ignorance, involve a proportionate degree of guilt. Still deeper is the crime, when we have wilfully corrupted the principle of conscience itself, till it has ceased to dispense righteous judgment. Under either of these circumstances, sincerity is no virtue. We are accountable for the voluntary ignorance which has betrayed us into error; and we are accountable for the perversion of our moral faculties, whether it be brought on by vicious conduct, or mischievous speculations on the fundamental truths of Christianity. The

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conscience only can be pronounced void of offence, which has been carefully preserved from corruption; and in this state of integrity, discerns nothing in our behaviour, towards God or man, to censure or condemn.

W.

From the Christian Observer.

THOUGHTS ON THE ATONEMENT AND EXAMPLE OF JESUS CHRIST.

SOME of the most interesting subjects in religion, have suffered so much in the hands of the weak and ignorant, that in treating of them, it requires no little caution to obviate their mistakes. The person, the work, and the example of our blessed Saviour, are of this number. The deplorable prostitution of his sacred name, is sometimes ready to check the language of sober and honest affection. The Scriptures, however, must still be our standard. Truth must be guarded indeed, but not relinquished nor obscured. "The sufferings of Christ, and the glory that should follow," are the grand subject of revelation. Jesus Christ is the sun of the spiritual world—the source of light, and life, and holiness. Every part of religious doctrine stands connected with him as its centre: and in proportion as he is exhibited as the glorious head of the Church, will life, and vigour, be diffused to its members.

If a man feels himself to be a transgressor of the commandments of God, and enters into the full meaning and consequences of the concession, the most interesting question will be, How am I to be pardoned? He that is once truly awake to this enquiry, can be diverted from it by no pressure of employments, no sophistry of error. The disputes of divines upon abstract and metaphysical

niceties, are to him insipid; for heaven and eternity are at stake. Of a mind thus exercised, the anxieties and apprehensions are frequently painful, and sometimes prolonged; yet, if the Scriptures be carefully studied, prayer assiduously cultivated, and the ordinary means of instruction conscientiously improved, will they yield at length to accurate conceptions of the method of redemption. He who thus diligently uses the light he has received, and earnestly implores further discoveries, will, by degrees, find his knowledge of the Scriptures enlarged and confirmed, until he can rely with holy satisfaction on the atonement of the son of God. Such a text as this, "Who his ownself bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness," is balm to his wounded conscience. The view of an incarnate God, dying to redeem him, is life and consolation to his mind. It loosens the bonds of sin. It is peace, and pardon, and deliverance. It awakens a sacred sorrow for his past delinquences, and produces a benign and holy humility, not far removed from tranquility and joy. Such a view may well allay his fears, and lighten his disquietude. It may well excite an ardent and overflowing principle of love. It may well enable the Christian to overcome the world, and even to count, with St. Paul, all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

With such a view, therefore, where it is deep and abiding, will always be connected that total renunciation of sin and supreme devotedness to God, of which it is the origin and support. Why does God pardon my sins, but that, being released from their bondage, I may serve him with new and universal obedience? "How can they who are dead to sin, live any longer therein?" Hesitation, here, is suspicious and unpardonable;

and if the doctrines of our holy religion are doctrines of grace, they are also doctrines according to godliness. If there be any true godliness in the world, it arises from their influence.

The honest Christian has, indeed, no interest in ambiguity. It forms his delight to follow the example, and transcribe the character of his master. His complaints and sorrows spring from his deficiency in this respect. He would be entirely holy. He desires to glorify God in body, soul, and spirit. He aims at treading in the steps, imbibing the spirit, and adorning the Gospel of his God and Saviour; and whenever he falls short of this, he falls short of his principal object, and applies humbly for fresh forgiveness and fresh supplies of grace. There is no sin whatsoever which he does not desire to be subdued, no duty which he does not desire to perform. The perfect holiness of his Lord is perpetually in his view, and he never rests till he is assimilated in every point to his divine pattern. This is the calling, the business, the indispensable duty of the Christian.

This imitation of his Saviour, especially in the spirit and temper of his mind, is repugnant indeed to his corrupt nature; but it is on that very account to be more assiduously pursued. Accuracy in doctrines may be consistent with much warmth and acrimony. It is the humble, meek, benignant, tender character, who gives the best evidence of a right frame of heart. It is to be feared that we are in general too culpable in this respect—too little careful of “putting on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.” But let us contemplate the Son of God as “meek and lowly of heart,” as “bearing the contradiction of sinners against himself,” as breathing in every action, not the angry contentious spirit of modern polemics,

but love, peace, gentleness, kindness, long-suffering and grace; “when he was reviled, reviling not again, when he suffered threatening not; but committing himself to him that judgeth righteously;” and let us labour to acquire in these respects, the mind which was also in Christ Jesus.

To the Editors of the Churchman's Magazine.

ON THE TREATMENT OF ANIMALS.

I was glad to see the remarks of MISERACORDIA in your last Number on the cruel treatment of animals. The misery they suffer at our hands is incalculable. Walking out a few days ago, I observed a man endeavouring to back a heavy load up an ascent; a task, to which the strength of his oxen was unequal; and getting vexed at their not doing what they were clearly unable to do, he turned the butt end of a heavy whip and struck one of the poor wretches a blow on the nose, which would have levelled a man in an instant. My blood boiled with indignation at the brutality of the treatment; but there was no remedy.

Not long since, observing a man beating his horse in a most inhuman manner, I ventured to go and expostulate with him. For the space of at least four or five minutes, I observed him from my window holding the poor animal short by the bridle, and with the large end of heavy waggon whip, laying on such inhuman strokes,

“——as mercy weeps,
“To see inflicted on a beast.”

The water was streaming from the eyes of the poor, uncomplaining wretch, and his head was covered with knobs. So far was I from making the man ashamed of his cruelty, that I got nothing for my pains but a torrent of abuse, and a

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mand to "go about my business." Turning with disgust from this hard-hearted monster, I could not help applying to him those lines of the poet:—

"How would you be,
"If HE, who is the top of judgement,
should
"But judge you as you are? Oh! think
on that, &c."

I am conscious, Mr. Editor, that this is a humble theme; but what a practical comment does it afford on the doctrine of depravity! Are we to believe that God created man at first with this infernal disposition for cruelty; or that it is one of the sad effects of the fall? Or shall we maintain in the face both of experience and revelation, that man is *not* depraved, and of his own nature inclined to evil?

It does not seem to be a sufficient apology for the cruel treatment of animals, that it is done without reflection. It is the duty of man to reflect. Let the father impress on the mind of his son at an early age, to "be merciful to his beast." Let him set an example of tenderness, and enforce it by his authority, and the brute creation will be relieved from a greater amount of suffering than can readily be conceived.

HOWARD.

THE EARL OF STRAFFORD.

On Wednesday, May 12th, 1641, the Earl was brought to the scaffold on Tower-hill; as he passed near the lodgings of the Archbishop of Canterbury, (whom he had desired by a message to be at the window, and to bless him as he went to execution) he looked up, and bowing, said, "My Lord, your prayers and your blessing." The Archbishop lifted up his hands for the sign of bestowing both, but was so overcome with grief, that he fell back in a

swoon. The Earl bowed again and said, Farewell, my Lord; God protect your innocence. Many of the spectators observed, that he walked more like a general at the head of an army, than a condemned man. The lieutenant desired him to take coach, for fear the people should rush upon him and tear him to pieces. "No," said he, "master lieutenant, I dare look death in the face, and I hope the people too; if that may give them better content, it is all one to me." Upon the scaffold, attended by the Archbishop of Armagh, the Earl of Cleveland, his brother, Sir George Wentworth, and his own chaplain, he delivered the following speech with a very composed and courageous air:

"My Lord Primate of Ireland, and my Lords, and the rest of these noble gentlemen. It is a great comfort to me to have your Lordships by me this day, because I have been known to you a long time, and I now desire to be heard a few words.

"I come here, my Lords, to pay my last debt to sin, which is death; and through the mercies of God, to rise again to eternal glory.

"My Lords, if I may use a few words, I shall take it as a great courtesy from you: I come here to submit to the judgment that is passed against me: I do it with a very quiet and contented mind. I do freely forgive all the world; a forgiveness not from the teeth outward (as they say,) but from my heart. I speak in the presence of Almighty God, before whom I stand, that there is not a displeasing thought that riseth in me against any man. I thank God, I say truly, my conscience bears me witness, that in all the honour I had to serve his majesty, I had not any intention in my heart, but what did aim at the joint and individual prosperity of the king and his people, although it be my ill-hap to be misconstrued: I am not the first man

that hath suffered in this kind : it is a common portion that befalls men in this life, righteous judgment shall be hereafter ; but we are subject to error, and misjudging one another.

“ One thing I desire to be heard in, and do hope, that for Christian charity's sake I shall be believed : I was so far from being against parliaments, that I did always think parliaments in England to be the happy constitution of the kingdom and nation, and the best means, under God, to make the king and his people happy. As for my death, I do here acquit all the world, and beseech God to forgive them. In particular, I am very glad his Majesty conceives me not meriting so severe and heavy a punishment, as the utmost execution of this sentence ; I do infinitely rejoice in it, and in that mercy of his, and do beseech God to return him the same, that he may find mercy when he hath most need of it. I wish this kingdom all prosperity and happiness in the world ; I did it living, and now dying, it is my wish.

“ I profess heartily my apprehension, and do humbly recommend it to you, and wish that every man would lay his hand on his heart, and consider seriously, whether the beginning of the people's happiness should be written in *letters of blood* ? I fear they are in a wrong way : I desire Almighty God, that no one drop of my blood rise up in judgment against them. I have but one word more, and that is for my religion.

“ My Lord of Armagh, I do profess myself seriously, faithfully, and truly, to be an obedient son of the Church of England ; in that Church I was born and bred ; in that religion I have lived, and now in that I die ; prosperity and happiness be ever to it.

“ It hath been said I was inclined to popery ; if that be an objection worth the answering, let me say truly from my heart, that since I was

twenty-one years of age unto this day, going on forty-nine years, I never had thought or doubt of the truth of this religion, nor had ever any the boldness to suggest to me the contrary, to my best remembrance.

“ And so being reconciled to the mercies of Jesus Christ my Saviour, into whose bosom I hope shortly to be gathered, to enjoy eternal happiness, which shall never have an end, I desire heartily to be forgiven of every man, if any rash or unadvised words or deeds have passed from me ; and desire all your prayers : and so, my Lord, farewell ; and farewell all things in this world.

“ The Lord strengthen my faith, and give me confidence and assurance in the merits of Christ Jesus : I trust in God, we shall all meet to live eternally in heaven, and receive the accomplishments of all happiness, where every tear shall be wiped from our eyes, and sad thoughts from our hearts ; and so God bless this kingdom, and Jesus have mercy on my soul.”

After this speech, he prayed out of the common prayer-book, laid by his chaplain before him ; and then used some private devotions, concluding with the Lord's Prayer ; then taking his leave of his brother, he said,—“ Brother, we must part : remember me to my sister, and to my wife ; and carry my blessing to my eldest son, and charge him from me that he fear God, and continue an obedient son of the Church of England, and that he approve himself a faithful subject of the King ; and tell him, that he should not have any private grudge or revenge towards any concerning me ; and bid him beware to meddle with Church Livings, for that will prove a moth and canker to him in his estate. I wish him to content himself to be a servant to his country, as a justice of the peace in his county, not aiming at high preferments. Carry my

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blessing also to my daughters Anne and Arabella, charge them to fear and serve God, and he will bless them, not forgetting my little infant, that knows neither good nor evil, and cannot speak for itself; God speak for it and bless it." Then he said, "I have nigh done, one stroke will make my wife husbandless, my dear children fatherless, and my poor servants masterless, and separate me from my dear brother and all my friends; but let God be to you and them all in all."

The executioner struck off his head at one blow; and so fell this noble Earl, who, if his master could have saved him, might have been able to save his master. This was, indeed, the blow that by degrees reached up to the King's own head.

Christian Observer.

To the Editors of the Churchman's Magazine.

THOUGHTS ON RELIGIOUS CREEDS.

I observe, in the polemical writings of a recent religious sect, which, by the spirit and vigour of its attacks, threatens to demolish, in no great length of time, the *platforms* on which Congregationalism in New England has securely reposed for two centuries, an avowed hostility against *all* religious Creeds; and so plausibly do they declaim on the liberty wherewith Christ hath made us free, that an inexperienced reader might be led to suppose, that systems of faith were tyrannical things, oppressive to the conscience, and inconsistent with Christian liberty. He might be moved, by the pathetic complainings in which the tender-hearted Unitarian laments the bonds of Christendom, to sympathize with the poor captives whose consciences are enthralled; or be kindled by their exhortations into a desire to assist in liberating them from the yoke. If,

however, he was a man of sense and information, he might smile at the reasonings of these sage philosophers; and although, as a good christian, he would charitably believe them in earnest, yet he could not but conclude that their extreme aversion to religious tyranny had betrayed them into some mistakes, as to the extent of its prevalence in other denominations, and the freedom of their own from so odious a feature.

Had it been my fortune, good or evil, to have been required to subscribe my name, either to the Cambridge or Saybrook Platform, while I acknowledged there were many things in them agreeable to the Word of God, I might have objected, that there were some propositions in both, of a doubtful character, and some, which ought to have been left to the private judgment of Christians. I might have contrasted the confidence, and even hardihood, of some of the speculations contained in them, with the temperate caution observed in our own invaluable articles, in their statement of points not easy to settle; and should undoubtedly have preferred the system which allowed me the greatest liberty of private judgment, in points of belief, which the Scriptures have left unexplained.

It would perhaps be uncereemonious to ask a Unitarian, by what singular process of logic he had arrived at the conclusion, that Creeds were a *tyrannical imposition*; and whether he would have the same objection to them, if they all happened to coincide with his own. To make the subject more easily understood, let us confine our remarks to the system adopted in the Episcopal Church, and enquire what degree of constraint it imposes on the consciences of its members. The champion of religious liberty might be surprized to learn, that an assent to the Articles of Christian belief, as they are contained in the Apostle's Creed, is all

that the Church *authoritatively* requires of its *lay* members, when they are baptized into it; and that their assent is never demanded to the Thirty Nine Articles, nor to any other Articles whatever. It is not pretended, I believe, that this Summary contains any thing contrary to sound christian doctrine, though I do remember to have seen something alleged against "the communion of saints" as a thing very mysterious, notwithstanding much is said in the New Testament of the saints having "*fellowship* with the Father and the Son"—being "members one of another," &c. Still, the "Creed" must be acknowledged to contain as simple and unobjectionable a summary of faith as can well be conceived; and it may reasonably be presumed, that a person who could not conscientiously give his assent to it, would not be injured by having baptism refused him—certainly the church itself would suffer no loss by his exclusion.

But this, we are told, is putting an unwarrantable restraint on the conscience, and that no man has a right to dictate to another the articles of his belief. Very true. Neither is there any constraint of conscience, or *imposition* of articles, in the present case. The Church merely proposes certain conditions of admission, which the candidate is at full liberty to approve or reject, as he thinks proper. If he likes them not, he is his own master; and nobody will hinder him from attaching himself directly to a society, into which he may be baptized without any profession at all of his faith, or so general and indefinite a one, that a Mahometan could make it with a clear conscience. Now, while he has this entire liberty of adopting what faith he pleases, how ridiculous do those lamentations over Ecclesiastical tyranny, and the slavery of the conscience, appear! But they have, in some measure, the effect

they are designed to produce—that of unhinging all reverence for the faith once delivered to the saints, and making proselytes to a system which has charity for all, save those who think too highly of our Lord Jesus Christ.

But the fate of the *clergy* is bewailed in still more pathetic terms. How tyrannical it is for one man, or any body of men, to prescribe to another, the doctrines he shall teach! Very true again; and none I presume would be more forward to resist such an encroachment on the rights of private judgment, whenever it is made, than Episcopalians. The entrance into our ministry, is perfectly a voluntary act on the part of the candidate. He examines the articles to which he is expected to subscribe his assent; and if he thinks them to contain the words of eternal truth, he subscribes. If he is dissatisfied, he is at liberty to reject them, and embrace what faith he pleases. Where then is the *tyranny*, when every man is left to act as he thinks proper, and believe whatever he chooses? When a candidate, *ex animo*, records his approbation of our Articles and Liturgy, and trusts he is "inwardly moved by the Holy Ghost to take upon him the office and ministration" of a servant at the altar, what is this, but the expression of his assent to the doctrine of the Church, and his voluntary desire of becoming a teacher of those doctrines? Again I ask, where consists the tyranny? What compulsion is used? No being on earth is more free.

The real question at issue, is, whether summaries of faith shall be used, for no religious society can be without them;—but whether they shall be proposed in a *written* form, or left to be settled by each pastor and a congregation. Shall the people have a creed drawn up with judgment and caution, comprehending the *essentials* of the christian faith,

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and approved by the wisdom of ninety-nine hundredths of the christian world; or shall they take such an one as their teacher pleases to give them? There are other creeds than those we see in print. The moment a minister opens his mouth in the pulpit, he begins to propose something to be believed; and he labours to persuade his people to receive it as truth. If he has a written sermon before him, then he has a *written creed*; and should he change his belief before the following Sunday, he will have new *articles of faith* to propose. So trifling and inconsistent is all the miserable *canting* about “tyrannical impositions,” which has become very much the order of the day.

It is impossible for an upright mind not to detest the use of artifice in religious controversy. I wish to entertain the best opinion in my power, of the motives of men, when they write for the public; but there is something, *apparently* disingenuous, to say the least, in the popular declamations from a certain quarter, on the use of Summaries of Faith. That well-informed churchmen will be staggered by them, I have not the least apprehension; but as they seem to be thickening around us every day, in proportion to the spread of Unitarianism, I thought I might do no unacceptable office, by hinting that the christian world is not yet *en-
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COMMON SENSE.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

The 7th charge of Mr. Dicken-
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baptism; a charge which is made in the following unchristian language:—*They promise what none but God can perform. They promise that the heart of the child shall be changed, the nature sanctified, and the affections and passions be under constant good government. And are they Gods?*

Before we answer these charges, founded in ignorance, and expressed in that spirit of hatred of the church, which is a distinguishing trait in sectarian zeal, we would endeavour to inform the candid enquirer of the nature and design of sponsors in baptism. God has implanted in the bosom of parents, an attachment and paternal concern for their offspring: And this natural impulse, no less than reason and revelation, imperiously forbid, that the helpless infant, commencing a life for an eternal existence, should be left in the midst of a wicked world, to grow up in ignorance, at the hazard of choosing a way for himself. Reason, if not perverted by error, would surely teach the parent to take at least as much care to instruct and direct the mind, as to dress and feed the body; and revelation, on this subject, is positive and explicit:—“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. vi. 7. In opposing the *Accuser of the Brethren*, the prophet Isaiah puts the question:—“Whom shall he teach knowledge? and whom shall he make to understand doctrine?”—to which he answers, no doubt with a prophetic eye to the anabaptist, who endeavors to prove, that *young children* and *infants*, mean *young christians*, or *those who are weak in the faith*—“Them that are weaned from the milk, and drawn from the breast.—For precept must be upon precept, line upon line, here a little and there

that the Church *authoritatively* requires of its *lay* members, when they are baptized into it; and that their assent is never demanded to the Thirty Nine Articles, nor to any other Articles whatever. It is not pretended, I believe, that this Summary contains any thing contrary to sound christian doctrine, though I do remember to have seen something alleged against "the communion of saints" as a thing very mysterious, notwithstanding much is said in the New Testament of the saints having "*fellowship* with the Father and the Son"—being "members one of another," &c. Still, the "Creed" must be acknowledged to contain as simple and unobjectionable a summary of faith as can well be conceived; and it may reasonably be presumed, that a person who could not conscientiously give his assent to it, would not be injured by having baptism refused him—certainly the church itself would suffer no loss by his exclusion.

But this, we are told, is putting an unwarrantable restraint on the conscience, and that no man has a right to dictate to another the articles of his belief. Very true. Neither is there any constraint of conscience, or *imposition* of articles, in the present case. The Church merely proposes certain conditions of admission, which the candidate is at full liberty to approve or reject, as he thinks proper. If he likes them not, he is his own master; and nobody will hinder him from attaching himself directly to a society, into which he may be baptized without any profession at all of his faith, or so general and indefinite a one, that a Mahometan could make it with a clear conscience. Now, while he has this entire liberty of adopting what faith he pleases, how ridiculous do those lamentations over Ecclesiastical tyranny, and the slavery of the conscience, appear! But they have, in some measure, the effect

they are designed to produce—that of unhinging all reverence for the faith once delivered to the saints, and making proselytes to a system which has charity for all, save those who think too highly of our Lord Jesus Christ.

But the fate of the *clergy* is bewailed in still more pathetic terms. How tyrannical it is for one man, or any body of men, to prescribe to another, the doctrines he shall teach! Very true again; and none I presume would be more forward to resist such an encroachment on the rights of private judgment, whenever it is made, than Episcopalians. The entrance into our ministry, is perfectly a voluntary act on the part of the candidate. He examines the articles to which he is expected to subscribe his assent; and if he thinks them to contain the words of eternal truth, he subscribes. If he is dissatisfied, he is at liberty to reject them, and embrace what faith he pleases. Where then is the *tyranny*, when every man is left to act as he thinks proper, and believe whatever he chooses? When a candidate, *ex animo*, records his approbation of our Articles and Liturgy, and trusts he is "inwardly moved by the Holy Ghost to take upon him the office and ministration" of a servant at the altar, what is this, but the expression of his assent to the doctrine of the Church, and his voluntary desire of becoming a teacher of those doctrines? Again I ask, where consists the tyranny? What compulsion is used? No being on earth is more free.

The real question at issue, is, whether summaries of faith shall be used, for no religious society can be without them;—but whether they shall be proposed in a *written form* or left to be settled by each pastor and a congregation. Shall the people have a creed drawn up with judgment and caution, comprehending the *essentials* of the christian faith

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a little." Isa. xxvii. 9, 10. From the multitude of precepts, scattered throughout the writings of the wise man, I select but one:—"Train up a child in the way he should go, and when he is old, he will not depart from it."* From the last injunction of our Saviour, when he said to Peter, *Feed my lambs*, to the testimony of St. Paul for his son Timothy, that he had been taught the scriptures from his youth, we have precept upon precept, not only to *suffer little children to be brought unto Christ*, but to take care that they be *brought up in the nurture and admonition of the Lord*. Governed by these divine injunctions, and the universal impulse of natural affection, the Church, at an early period, took care to provide for the religious instruction of children, by the institution of sponsors, or god-fathers and god-mothers in baptism. And where is the impropriety of this? Shall the public sympathy be excited in behalf of orphans—shall societies be instituted, and by laws established to provide for their bodily

*The following comment on the maxim of the wise man may be thought worth preserving.—Two brothers, both "blind from their birth," and one of them corrupted with infidel principles, were conversing together, when the latter remarked, that Solomon's proverb was untrue; "for," said he, "brother, you and I were born blind—baptized in our infancy, and trained up together in the same faith. Now you believe implicitly all that was taught you; while I believe nothing"—"Hold," answered the christian brother;—"Solomon does not say that those who were wilful and disobedient when they were young, will not depart when they become old; but that those who were *dutiful and submissive* will not depart—which generally holds true. But, my poor brother, you were froward and churlish in your youth, although your parents *would* have trained you up in the way you should go; and I fear you will verify the maxim, by not departing from your evil ways when you grow old."

wants? Shall guardians be appointed to take care of their temporal interests, and to train them up for usefulness in life; and yet the soul be left a prey to the adversary? Shall no teacher, monitor, or sponsor, be provided to sow the seeds of religious knowledge? Shall the mind be left uncultivated, till over-run by the weeds of vice, and the errors of infidelity, heresy, and schism? No: the Church requires sureties, that the child shall be taught, so soon as he is capable of learning, what a solemn vow and covenant he has made; that his mind may be stored with useful knowledge, in the hope that he may grow in grace, as he advances in years, till he comes to the full stature of man in Christ Jesus. Surely, if the law of the land requires guardians, to guide the onward steps of the child in the world, it must be proper and rational, as well as scriptural, for the church to require sponsors to take care of the religious education of children, and to train them up for another world. In the former, the body has but a short continuance: But in the latter existence, either happy or miserable, is endless.

But the reader is undoubtedly anxious to hear what Mr. Beaumont says, in answer to the heavy charge of his antagonist: And he will receive with pleasure and profit, the statement and reply.

1st, says Mr. B., "Baptism is the seal of the Christian covenant, and every child in baptism, does promise to renounce the devil, and embrace the christian faith. Deny this, and you make baptism an insignificant ceremony.*

* The fact is, the pædo-baptist dissenters, in carrying on their opposition to *The Church*, have really made the baptism of infants a mere nullity. There is not one in ten of them, that have correct ideas on the subject; and hence the anabaptists are constantly making inroads upon them, by what they call

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2. Children are capable of entering into covenant with God, as appears by circumcision, and express scripture. Deut. xxix. 11, 12.

3. The answers of the sureties in the child's name, are a declaration of the child's vow, or promise, or covenanted duty. [Observe here, that the ground of objection against the office of baptism in the Protestant Episcopal Church, is, that the spon-

believers' baptism. And what is most alarming, they have so far removed, both by their writing and preaching, from infant baptism, all primitive rites and vows, that they have left it completely indefensible; and for several years past, have almost entirely abandoned the subject: insomuch, that it may not be presumptuous to state, that not one half of the children belonging to presbyterian families in New-England, are baptized. The late Dr. Dwight was so sensible of the danger arising from this source, that he closes his sermon on the subject (delivered in the chapel, before the students of Yale College) with the following remarks:—

"It is not a little to be regretted, that this ordinance is so rarely made a theme of discussion in the desk. It is not unusual for a minister of the gospel, to devote twenty-four sermons annually to the consideration of the Lords' Supper.—On baptism, at the same time, ministers rarely preach. Perhaps it is no unreasonable supposition, that the subject of this discourse, is now for the first time, brought out in the desk to the consideration of a great part of this audience. Why such a difference is made between two institutions of Christ, invested with the same authority, solemnity and influence, I am unable to determine. But whatever may be the ground of this distinction, I am satisfied that it cannot be a good one. There is not too much reason to believe, that not only the persons, particularly the children, who have been baptized, but the parents, are lamentably ignorant of the nature of this institution, the truths which it declares, the duties which it involves, and the privileges which it confers. Were these things made more frequently subjects of preaching; were they clearly illustrated and solemnly enforced, there is the best reason to believe, that it would become a far richer and more extensive blessing to mankind."—*Dwight's Theology*, Vol. 3, p. 284.

sors promise that the child shall, &c. whereas, the child promises by them.] And does not every one whom you baptize, implicitly renounce the devil and his works, and vow they will live a Christian life? Is not this the nature and language of baptism, to be a vow of a Christian's life? Or why do you ever put young people in mind of their baptismal vow, if they never made any vow in baptism? The truth is, your children promise and vow in baptism, as much as ours. All the difference is, our children express these vows by their sureties or sponsors, and your children's vows are implied and sealed in baptism, without such an explicit covenanting. But this you deny, and vehemently affirm that the sureties promise, not as the mouth of the child, but for their own persons, that they will see to it, that the child shall live in the exercise of the highest grace.* Well, let us take a view of the office of baptism, and let that determine whether the whole church from the apostles are distracted, or Mr. Dickenson mistaken.

First, the minister declares God's part of the covenant, and what he

* How different was the opinion of Dr. Dwight, just quoted. On the same page already noted, he says, "How many persons are now in this house, who have been dedicated to God by baptism in their infancy, and who yet never thought of a single privilege, realized a single obligation, nor performed a single duty, created by this ordinance! It is perhaps questionable, whether some of them are not now ignorant, whether they have been baptized or not. How melancholy are these facts! How full are they of shame and sin! How productive ought they to be of remorse, contrition, and amendment!" Little did the learned doctor then think, that some of his hearers would soon disavow his sentiments, and contradict their own confessions and formularies, in abusive publications against the Church. See Mr. Taylor's sermon on *Regeneration*; and also, the scurrilous pamphlet, called the *Serious Call*, by a *Consistent Churchman*.

will do for this child, now to be baptized. And then says he to the sureties—*This infant must also faithfully for his part promise by you, &c.* Now, how can an infant promise by them, unless they are his proxies or mouth, and make answers, that the infant should make if he could speak? This is so plain and undeniable, that nothing but an obstinate resolution to cavil, can put a contrary sense upon it. Again the minister asks, *Dost thou believe all the articles of the Christian faith, &c.* Now if they meant as you say, that they would see to it, that this child should believe the Christian religion, the minister should not ask, *Dost thou believe, &c.* But will you see to it, *that this child shall believe, &c.* So in the end of the office, the minister says: *Forasmuch as this child, hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him.* Now when the Church declares over and over, in as strong and plain terms as possible, that the *child promises*, will you face them down, that they don't mean that the *child promises*, but that the *sureties* promise for themselves, that they will make the child renounce the devil and all his works, &c.—that is, in your charge, that they will be Gods. But say you, *How does the child promise, and profess by them, when he knows nothing of what they say?* Very pretty! and much like a sober divine! And may not a quaker say the same to us all? How trifling, how ludicrous, is baptizing infants? Baptism is a seal of faith and repentance; but the poor infant is so far from having faith and repentance, that he knows not what they mean. The child has no desire to be baptized, but shows his dislike by crying when the water is applied to his face."

How easy it is, for fallen man to trifle with serious things, and play upon the credulity of mankind! So

just was the remark of that distinguished prelate, Thomas Newton, "It is easy to make the world laugh, but difficult to make a few reason." The sophistical reasoning of the anabaptist, the sly cunning of the quaker, and the pharisaic gravity of a numerous sect, have made thousands of proselytes to their visionary schemes. But let the anabaptists reflect, that repentance and faith, only apply to adults; and that while they object to infant baptism for the want of these qualifications, their mode of reasoning would starve their children to death in this world and damn them forever in the world to come. Do they not perceive, that if a want of practical faith must prevent children from entering into covenant, by being made visible members of the church by baptism, the same thing would prevent millions who die in infancy, from entering into the kingdom of glory: For while it is asserted, that "*he who believeth and is baptized, shall be saved,*" it is declared by the same authority, that "*he that believeth not, shall be damned.*" Suppose we should find some of those who speak so very light of infant baptism, reducing their creed to practice? The mother, for example, so far forgets her sucking child, as to refuse it nourishment, and assigns the following passage in justification of her conduct: *He that will not work, shall not eat.* "Ag! My infant cannot work, therefore it must not eat. Moreover, if I should feed it, what good could it possibly do the child, seeing he knows nothing of it. No: I am determined to let my child *grow up*, and then judge what food is best. We should thank the woman, at least bordering on insanity; and should the child perish for the lack of food, the world would look upon her as its murderess. But how much more guilty is that parent who, blinded by prejudice, and influenced by a spirit of heresy and schism, refuses to bring his child

Christ, or feed it with *the sincere milk of the word*?

This mode of reasoning, has opened the eyes of many among the anabaptists and quakers, to both of whom it equally applies. And would the presbyterians once lay aside their prejudice, instead of their hostile attempts to sap and pull down the Church, they would feel constrained to acknowledge, that her principles alone could secure the true faith from mischievous and destructive inroads. I trust, indeed, that the time is not far distant, when they may all see, what so many admit, both in Europe and America, that the Church is *the ground and pillar of the truth*; the only bulwark against that overflowing stream of iniquity, that anti-christian doctrine, so rapidly increasing among them under the specious name of Unitarianism. But, until such times, the words of Mr. B. will be found as applicable, as when addressed to Mr. D. "In a word, ridicule our baptism as much as you please, and I will engage a quaker will ridicule yours as much. And you can't say any thing against our method, but what will come with equal force against all baptizing of infants. This I told you before, hoping you would be careful of that; but I see now you had rather vilify infant baptism, than not ridicule the church."

"Again say you, *How come the proxies to get the child baptized without his leave*? Witty still; but a fatal blow to infant baptism. And how came any body to get you baptized, when you was an infant, without your leave? Don't you think they injured you, in devoting you to God, and entering you into covenant with him, without your knowledge or consent? I wonder you don't see you are arguing against the baptizing of infants, and yet think you are disputing against the Church."

After this, Mr. B. proceeds, at some considerable length, in detect-

ing what is one of the most unfair, as well as unchristian acts—that of mutilating sentences, and omitting emphatical words of an opponent. Mr. Beach had said (alluding to a particular part of the office, "*here the sureties make no promise*," &c. Mr. D. leaving out the word *here*, endeavoured to shew, that Mr. B. had said, sponsors were under no obligation whatever. To which Mr. B. says, "You know I never said any such thing, any more than David said, there was no God, when he only said, The fool in his heart has said, there is no God. Now, by the help of your new figure, you can leave out, *the fool hath said*, and then it will be, David said so. And it is this new figure, that has helped you to most of your victories. But to me, it is an argument of a desperate cause, when the defenders of it are forced to use such dishonest tricks."

Mr. Beach now proceeds to answer a number of questions, relative to god-fathers' promises and engagements, among which was the following:—Is there any direction in the word of God for sureties at baptism? To which Mr. B. replies—"Yes, as plain a direction as I have to promise to my neighbor, or brother, that if he dies before me, I will take particular care of the souls of his children; and if they neglect, I will call upon them to go to the public worship and the like. I would next have you ask, whether there be any direction in the word of God, to do good to the souls of any children but our own. Before I leave this head, I must review your wonderful piece of New Divinity. You said, God has *never given*, never promised assistance to any man, in changing the hearts and affections of others. You ask, is it the *same thing* to be assisted in doing the work ourselves, or being only instruments in the hands of the great workman? I answer, Yes, the very same. If God

assists me to convert a sinner, I am his instrument ; and yet, according to scripture phrase, I may be said to convert the sinner : And yet I am no God. See James v. 20. So resolved you are to prove our sureties wicked, that rather than fail, you will destroy all attempts to do good to men's souls : For if what you say be true, why should parents try to convert their children, or ministers their people, and make them virtuous ; when God never did, and never will, assist any man in this blessed work ? Did not Christ promise to assist St. Paul, Acts xxvi. 18. *I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive the forgiving of sin, &c.* Either God assisted him, or to speak in your modest language, *Paul was a God.*—In a word, what you call your plain, easy, and familiar sentence, is either a false and pernicious doctrine, which cuts the sinews of all endeavours to do good to men's souls ; or else it is a piece of solid nonsense. So that it was not without reason, that I said, some men lay about them madly to scare people from the Church."

(To be continued.)

To the Patrons of the Churchman's Magazine.—The writer had designed to have closed this part of the Memoir, in the last number of the present year : But as many have expressed a wish to have the whole subject exhibited, I have so far extended the work, that the present topic will occupy at least another number, for the month of January. The two other parts, which are to follow, will be more interesting, and not less edifying. The one will be a defence of the doctrines of grace, as asserted and maintained in the Articles and Liturgy of the church, against the attacks and misrepresentations of a number of congregational preachers : The other, a defence of Episcopacy—connected with a continual increase of the Church, not only in Newtown, but in Reading, and many of the ad-

jacent towns—closing with a brief history of the Church, her present and prosperous state, with interesting anecdotes, and letters, of Mr. Beach, never before published. D. B.]

COLONY OF FREE BLACKS ON THE COAST OF AFRICA.

(Concluded.)

The "book" was at length made, by which King Peter, King George, King Zoda, King Long Peter, King Governor and King Jimmy agreed, in consideration of the payment of "six muskets, one box beads, two hogsheads tobacco, one cask gunpowder, six bars iron, &c. &c., forever to cede and relinquish" the lands on and about Cape Mesurado, to Lieut. Stockton and Dr. Ayres, for the use of the Colony.

"Dr. Ayres immediately afterwards, returned to Sierra Leone, intending to remove the people and stores to Mesurado as soon as practicable.

"The part of Africa thus selected, and (it is hoped) by this time, occupied by our people, has always been represented as possessing great advantages for a settlement. The land purchased appears to include the whole Cape, with the mouth and a considerable extent of the river.

"This river empties itself into the Atlantic, and is in length about three hundred miles, being the largest African river between the Rio Grande to the North, and the Congo to the South. Its head waters are near those of the Niger and the Gambian, both of which rise on the north-east side of the same chain of mountains. Lieut. Stockton considers this station not only important for the relief and refreshment of our vessels of war, cruising on the African coast, but also affording the same facilities to our merchantmen engaged in the East.

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India trade. To these advantages may be also added, besides those connected with the immediate object of the Society, another of still greater interest. Such a settlement as we trust this is destined soon to become, cannot fail of producing an immediate and decisive effect upon that trade that still preys upon Africa, and still disgraces the civilized nations of the world. What Sierra Leone has done and is doing, may confidently be expected in every similar establishment on the coast. What has been there done who can sufficiently estimate? We may indeed there see a colony of free blacks, increasing in numbers, intelligence, and respectability—We may there see a still more interesting spectacle in the thousands of victims rescued from chains and tortures; once ignorant barbarians, now instructed and devout converts to the christian faith, manifesting in the simple piety of their characters, the reality of that faith, and giving a lesson of humility and reproof to christians inheriting the best privileges in the most favoured countries. These are great effects, demanding our praise and thankfulness. But Sierra Leone has repaid Africa with still greater blessings: her example, her influence, and efforts have given peace and security to the neighbouring coast: and who can estimate the extent of misery prevented, and of happiness conferred, to a population delivered from all the horrors of the slave trade? Every year the limits of this beneficence are extending, and the cheering rays of her light, dispelling a wider portion of the moral darkness that surrounds her. And is it unreasonable to rejoice that another rampart is to be raised against the power of the spoiler, that another light is to arise and shine upon this benighted continent? or to expect that He who is thus blessing one such labour with success, will give his help and favour to another?

“We have, unfortunately, in our country ample materials for the rapid growth of such a colony, and greatly does it concern to us to apply them. There is in Africa, an abundant and almost spontaneous production of the necessities of life. Her desolated fields call for inhabitants. We cannot fail to see, in these circumstances, every evidence to assure us that an establishment of free people of colour from our country upon the coast of Africa, will increase with no common celerity, and exert no ordinary influence in redeeming the land of their fore-fathers from its present degradation. Whether the slave trade will ever be entirely abandoned without the aid of such settlements may be questioned; but that they afford a most powerful means for the accomplishment of such an object, experience places beyond doubt.”

The spot thus selected as a site for the colony, is said to be of an excellent soil, and capable of producing rice, indigo, cotton, coffee, sugar-cane and all the variety of fruits and esculents common to tropical climates. The natives are less barbarous than those of the neighbouring nations, and more pacific in their dispositions. The climate is healthier than that in many parts of our own country, particularly for the blacks. It is remarked by the managers, that “among nearly one hundred black and coloured people, the natives of America, now on the coast, some of whom have been exposed to the effects of two rainy seasons, not more than four deaths have occurred during the last year; and of those, only one is properly attributable to the climate.” During most of this period, they were without the regular attendance of a physician.

In reply to the assertion, that the blacks of this country would not consent to emigrate, the Managers state, that “one hundred black persons in the city of Philadelphia.

have expressed their desire to remove to Africa; and been recommended, on respectable authority, to the patronage of the Society. Seventy-nine individuals have communicated the same request through the Auxiliary Society of New-York. A considerable number have likewise offered themselves, from the city of Baltimore, from Richmond, Petersburg, and Norfolk, and from the Eastern Shore of Maryland, with the addition of families and individuals from various parts of the United States."

It is also stated, that many proprietors of slaves are ready to liberate and aid them in returning to Africa, whenever the settlement shall be in a state to receive them.

The only difficulty which the managers now have to contend with, is, the want of resources. Thus far, the expenses have been sustained by annual subscriptions, donations of individuals, and the contributions of Auxiliary Societies; but as the colony has now, it is presumed, received a permanent location, an increase of funds has become necessary for the transportation of colonists.

The benefits which Africa may be expected to reap from this establishment, are these:—

1. *The extinction of the Slave Trade.*—While the Western Coast of Africa is possessed by barbarians, with whom the infamous agents of the Slave-Dealers reside—tempting them with spirituous liquors, baubles, and petty articles of traffic, to bring slaves to a ready market, it is very questionable whether all the governments of Europe combined can put an entire stop to the trade. With the exception of Portugal, all have abolished it by their laws; yet it never was more active than at present. It was officially stated to our government, that during the last year, no less than 200,000 slaves were brought from the coast of Africa, under the French flag alone;

and this too, while ships of war were hovering about the coast for the express purpose of seizing vessels so employed.—But when the coast has been once occupied by a race of civilized and industrious inhabitants, the communication with the interior will be cut off, and the trade must cease.

2. *The prevention of bloody wars among the tribes in the interior.*—

At present, most of those wars are kindled for the express purpose of procuring prisoners, who are conducted immediately to the coast, and sold for slaves. A whole village is sometimes surrounded in the night; and all the inhabitants who will bear a price, are bound and driven away to market. By colonizing the coast, the communication between the interior and the slave ships will be prohibited, and of course, the principal cause of those desolating wars will be removed, there being no market for the prisoners.

3. *The introduction of Christianity into Africa.*—From the colony as a centre, it is reasonable to suppose that the blessings of christianity and civilization will gradually find their way into the surrounding tribes. If this can be brought to pass, and we see nothing to hinder it, then will America begin to repay that nation *scattered and peeled*; a nation *meted out and trodden down* for some of the wrongs they have suffered from the hands of men, who bear the christian name. Our own Church Missionary Society has manifested a warm interest in this cause, and if supported as it ought to be, and as we hope and trust it *will* be, the shores of Africa will yet resound with the Liturgy of our Church. The lamented names BACON and ANDRUS—men who "counted not their lives dear to them"—we feel proud to claim as our own. If the means are not withheld, others will not be found wanting to stand in the breach where they fell, and

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through the medium of the colony, become instrumental in conveying to injured Africa the peaceful religion of Jesus.

Proceedings of the Executive Committee of the Domestic and Foreign Missionary Society—concluded from the last Number.

Extracts from a letter of the Rev. C. Hanckel, Charleston, S. C. April 19, 1822.

"In the state of Alabama, there are many Episcopalians, who have emigrated there from the southern states. I believe there is no Episcopal clergyman amongst them, and I am satisfied that no section of the United States presents a more interesting scene for missionary labours, both as it regards their prospect of success, and the necessities of the people.

"The Rev. Mr. Fowler has lately been employed by the Young Men's Missionary Society of this city, as a missionary to St. Augustine."

Extracts from a Letter of Rev. G. T. Chapman, Lexington, (Ky.) May, 4, 1822.

"The first and most important unoccupied station is Louisville in the state of Kentucky and on the banks of the Ohio. In this town and in the immediate vicinity, the number of Episcopal families is probably larger than in any other part of the western country, and I am personally apprized that a clergyman of our Church would be received with open arms. The Episcopalians constitute the wealthiest and most respectable part of the community, and I have not the slightest doubt that a missionary of popular talents would require no fur-

48

ther aid from the society after the first outfit.

"St. Louis is the second place to which I would call their attention, and beg leave to state that the Rev. Mr. Wood assures me that there is no doubt of its ability and inclination to support a clergyman of our communion. * * * *

The number of Episcopal families is much less at St. Louis than at Louisville; but still they are also wealthy and highly respectable.

"Nashville, in Tennessee, is the third place to which I refer. The state is at present entirely destitute of the ministry of the Church, and as this is the principal town, having several Episcopalian families of great respectability, the society will readily perceive the propriety of locating a missionary there."

Extracts from a Letter of the Rev. S. Johnston, Cincinnati, (Ohio,) May 6, 1822.

"In the diocese of Ohio, we count something like forty parishes. Seven only are supplied with clergymen. In the northern part of the state, a missionary might be exceedingly useful.

"A part of the state in which I live, called the Miami country, containing the following towns, viz.—Dayton, Hamilton, Wilmington, Lebanon, Zion, Montgomery, has not one Episcopal clergyman; and they muster about fifty Episcopal families. They could afford about two hundred dollars among themselves, in part payment of the services of a zealous missionary. There is no quarter of the state, where, with the Divine blessing, one could be more useful, or where his labours would be more justly valued. It is greatly to be wished that they may be soon supplied, as no little exertion is making to draw them off from our communion.

"In Kentucky, Cynthiana is vacant, and could support a clergyman without any assistance. Frankfort and Versailles could probably do the same.

"Indiana contains a number of Episcopal families. In the towns of Corydon, Lawrenceburgh, Vincennes, &c. &c. a missionary might be exceedingly useful. Now is the favourable time.

"Illinois contains a number of the friends of our Church."

The Rev. Mr. Johnston confirms the statement of the other letters, with respect to the several important missionary localities mentioned therein.

The letters, from which the foregoing extracts have been made, together with several others, relating to the same subject, were referred by the Board of Directors at its late annual meeting to a committee, "to take the same into consideration, and make report thereon;" who accordingly reported as follows:—

"The committee is of opinion, that the state of Ohio deserves the immediate attention of the Board. They notice with great interest the fact, that in this state, in which a few years ago no Episcopalian congregations existed, there now is reported to be *forty*. The call for the aid of this Board consists in this, that but seven of these congregations are supplied; and the diocese ardently looks to us for aid, with assurances that the aid will be most gratefully received, and that it will prove most beneficial in its effect. They therefore offer the following resolution—

"*Resolved*, That the Executive Committee be authorized to apply a portion of the appropriation at their disposal to this object.

"The committee is of opinion, that there is a strong and prevailing

concern throughout large sections of our Church in favour of a mission to Africa. They are of opinion, that if an appointment should be made for this object, with a small appropriation of money, funds could be collected in aid of the appropriation, that would in a short time warrant the departure of the missionaries.

"They therefore recommend the following resolution—

"*Resolved*, That Ephraim Bacon and wife, be and hereby are appointed as Catechists and Teachers, to serve upon the western coast of Africa. And that the Executive Committee be authorized to apply a portion of the appropriation at their disposal to this object.

"The committee has received information that there is a gentleman preparing and qualifying himself with a view to service as a missionary on the north-west coast of this continent. The committee recommends that the object be kept in view: that the individual be requested to furnish to the Executive Committee, the information of which he may be possessed.

"The committee recommends that the Right Rev. Bishop Chase be requested to furnish additional information in relation to the Wyandot Indian, who is in a course of education in his family; and to furnish information, generally, in relation to the Indians within the state of Ohio.

"*Resolved*, That such sums as the Executive Committee may think proper be applied to aid the sending forth the Wyandot above mentioned as a catechist and schoolmaster, &c. under the directions of the Right Rev. Bishop Chase.

"Whereas information has been received that the state of Delaware is greatly in want of the aid of this society—

"*Resolved*, That the Executive Committee is authorized to apply

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portion of money at their disposal to that state."

A committee previously appointed, reported to the Board of Directors at its annual meeting, Plans, for an auxiliary society—for promoting a missionary spirit, and for an augmentation of the funds—and rules for the regulation of a missionary association; all which were referred by the Board to a committee for further consideration, who made thereon the following report, which was adopted.

"Resolved, That the following be recommended as the plan of the constitution for auxiliary societies.

Plan of a Constitution for an Auxiliary Society.

1. This institution shall be called the Episcopal Missionary Society of ———, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. Its officers shall consist of a president, vice-presidents, a secretary or secretaries, and a treasurer, together with a board of twelve managers.

2. Every person paying the sum of one dollar or more annually, shall be a member of this society—or ten dollars, or more at one time, shall constitute him a member for life. It shall be the privilege of any subscriber to designate at the time of subscribing to which of the objects, domestic or foreign, he wishes his money to be applied.

3. The board of managers shall meet as often as they find the business of the society requires. They shall have power to form their own by-laws, and generally to conduct the affairs of the society, provided they adopt no regulations contrary to the constitution of the parent society, or to the discipline of the Protestant Episcopal Church in the United States.

4. It shall be the duty of the board of managers of this society, to transmit a full report of their proceedings to the corresponding secretary of the board of directors of the general society, at least one month before each annual meeting of the said board.

Rules for the Regulation of a Missionary Association

1. The Association shall be called the Missionary Association of ———, intended to aid the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States (or the auxiliary Missionary Society of ———.)

2. The managers of this association shall be selected from among the members of the congregation (or congregations) of ———, in the city (or parish, or parishes,) of ———, whose duty it shall be, as soon after their appointment as may be convenient, to meet together and elect their officers.

3. The managers shall meet as often as they find the business of the society requires: they shall have power to make their own by-laws, and generally to conduct the affairs of this association, provided they adopt no regulations contrary to the constitution of the parent society or to the discipline of the Protestant Episcopal Church in the United States.

4. It shall be the duty of the board of managers of this association, to transmit a full report of their proceedings to the directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States (or to the auxiliary society with which they are associated) at least once in every year.

After a series of Resolutions relative to the appointment of Agents, diffusion of intelligence, &c. the Committee close their extracts with the following remarks:—

"It is manifest that, without powerful auxiliary aids, the missionary board will not be able to act with efficiency. Among these aids, the formation of subordinate societies is certainly prominent. Scattered throughout the union, they must prove the most sure means of collecting contributions. However important agents may be in arousing and directing public attention, the difficulty of their penetrating all parts of the country, and the impracticability of keeping them constantly employed, forbid much reliance upon them. The friends of our holy cause must unite in their respective neighbourhoods, and call upon all who are disposed to speed *the battle of the Lord*; and they must continue to do this—they must year by year receive information and circulate it, and collect for us funds and send them, or we shall not be able to prosper. The parent society is a deep and broad channel, but unless it be supplied by rich and generous streams, it can only mock the hopes of an expecting Church.

The flocks scattered through the wilderness with none to defend or guide them, the desolations of many of our temples that are mingling their ashes with the dust of those who erected them, call loudly upon us for exertion. The accents of entreaty are multiplying. '*Come over and help us,*' is borne to our ear from the north, from the south, from the east, and from the west,—and can we be unmindful of the necessities of those for whom the Redeemer shed his blood?

As yet we have done nothing worthy our ability. We have the talents. Power to relieve all the waste places of our suffering Zion abounds among us,—and can we forget the account we are to render?

The Church of England is setting us an example. Throughout the habitable globe is she distributing the bread of life. Like that angel spo-

ken of in the Apocalypse, she is bearing the everlasting gospel to every nation, and kindred, and tongue, and people. Shall we not emulate her glorious career?

In this western world, we have resting upon us a peculiar duty. The descendants of those whose soil we now occupy, are around our borders, destitute of the light of life; an immense multitude between us and the Pacific, are shrouded in heathenish darkness: upon them we are bound to reflect the beams of the sun of righteousness.

The Board, as will be perceived, has given the aborigines some attention, and, in the vote of aid to the Wyandot youth, has declared, that at least a few *crumbs* shall be spared from *the children*. But the Wyandots are within our own boundary; they, therefore, are entitled to sit down at the *table*; and, indeed, so are the natives of the North-west Coast, toward whom strong circumstances have caused us to look; Africa then—groaning, bleeding Africa—comes forward with undisputed claim, and to her we have voted *the crumbs*.

The Executive Committee, in conformity to the resolution of the Board, has determined to establish a mission-school on the coast of Africa, and Mr. and Mrs. Bacon are expected to leave this country in the month of September. Mr. Bacon has been empowered to go forth and collect the goods and money necessary to complete an outfit. The Church Missionary Society has placed in our hands a sum, which is regarded as a trust for the benefit of the heathen. At least the interest of this sum it is right to expend immediately. Besides, many members of our communion are anxious to devote their gifts to evangelizing *the dark corners of the earth*.

There are minor means of contributing to the funds of the Missionary Society, which, like the little

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falling east and west of the Mississippi, are calculated, by their aggregate, to form a noble fertilizing river. Among these are associations in small circles, embracing the poor, embracing children,—and do we make the appeal in vain?—putting in active operation the energies of the female sex. No, the appeal is not in vain: You who behold your *sons as plants grown up in their youth, your daughters as corner stones polished after the similitude of a palace*, you will pity the mother whose harp has been long hung upon the willows, silent, save when, in mournful accents, has floated o'er its strings, *'My soul hath a desire and a longing to enter into the courts of the Lord; my heart and my flesh crieth out for the living God.'*—To you would we say, there is still one more means by which our efforts may be aided, and that is, making your clergymen patrons or life members of the society. *May the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.*

B. ALLEN, }
J. MONTGOMERY, } Committee.
Philadelphia, June 1822.

Abstract of the proceedings of the 39th annual Convention of the Diocese of New Jersey, held at Shrewsbury on the 21st and 22d of August, 1822.

This Convention was attended by the greater part of the clergy of the Diocese, and representatives from several parishes. The Rev. J. Croes, Jun. was elected Secretary. In the Canonical address, the Bishop states that several new Churches were building; others which had suffered from the depredations of time, had been repaired; and the congregations, generally, were

improving in strength and respectability. This encouraging condition of the Church in New Jersey is owing, under God, to the zealous exertions of the Rt. Rev. Dr. Croes, and the faithfulness of his clergy, assisted by the influence of several pious and respectable laymen. The vacant Churches have, in many instances, been roused from their slumbering condition, by Missionary labours, in patronizing which, this Diocese has shown a laudable zeal.

"The state of things, under the divine blessing," the Bishop remarks, "will, I hope continue to improve; and that at no very remote period, several of the yet vacant Churches, will also be regularly supplied with ministers."

There was but one candidate admitted the last year, and only one person ordained.

"The several institutions in the Diocese, connected with the Church, continue, through the divine blessing, to prosper. The funds belonging to them gradually increase; and to the application of one of them—the missionary fund—is principally to be ascribed, under God, the improved state of some of our long vacant, and almost ruined Churches, and the establishment of ministers in others. The Sunday Schools also are generally flourishing, and continue to produce their usual beneficial effects, among the children of the poor, and upon society in general."

On the subject of the General Theological Seminary, the Bishop remarks;—"It is to be hoped, that the members of the Church in this Diocese, especially those upon whom God has bestowed wealth, will not be backward in contributing to the support of an institution, of such immense importance to the well-being and respectability of their Church, and of the holy religion which they profess. The ultimate success of it, indeed, under the blessing of the divine head of the Church, will greatly depend upon their liberal donations, in connection with the donations of the wealthy Episcopalians generally throughout the United States. Let none therefore withhold his proportion from an object of such weighty consequence to the Church, of which he professes himself a member; and in whose respectability and usefulness, he cannot but feel the deepest interest."

The Bishop thus notices the Domestic and Foreign Missionary Society of the Church—"Its objects are, to send missionaries into the States and Territories, in which our Church is not yet or-

ganized; and collect together the scattered members of our Communion, who have migrated to those remote parts; and are now wandering about as sheep without shepherds:—to afford temporary and occasional assistance to those Dioceses, which are not able of themselves to support the requisite missionaries;—and, to send missionaries also to the heathen of our own country: and, when opportunity offers, and its means are sufficient, to the heathen on the eastern continent, for the purpose of endeavouring to turn them from darkness unto light and from the power of satan unto God."

The Bishop earnestly recommends that every "churchman who can conveniently pay three dollars a year, should become a member of this very useful society," and "that missionary associations should be found in every congregation, which might receive the smallest sums.

"The liberal support of this truly christian institution, is a duty, which we owe to ourselves, as members of the Protestant Episcopal Church; the reputation of which, in this period of unusual exertion in the extension of the Gospel, is deeply involved in its success; also as members of the Christian Church, at large, which necessarily imply, that we use the means and powers, with which God has endowed us, in endeavouring to extend the blessed kingdom of his Son, and to promote the spiritual interests of our fellow creatures."

The number of communicants reported from 16 parishes is about 700, and

the baptisms during the year about 200 in the same parishes. Collections were taken up in nearly all the Churches for the benefit of the Episcopal fund, and for missionary purposes.

The Convention resolved on an effort to establish a Scholarship in the Theological Seminary, and committees were appointed to solicit subscriptions for that object.

The Rev. John Croes, Jun. and Peter Kean were elected Trustees of the Theological Seminary, this Diocese being entitled to two Trustees in that institution.

The Rev. Doct. Wharton, Rev. J. C. Rudd, Rev. J. Chapman, Rev. J. Croes; and R. Boggs, W. P. Deare, P. Kean, and J. Van Winkle, Esqrs. were elected the Standing Committee; and the Rev. Dr. Wharton, Rev. J. C. Rudd, Rev. J. Croes, Rev. G. Y. Morehouse; with P. Kean, J. V. Clark, Dr. P. F. Glentworth, and W. T. Anderson, Esqrs. were chosen Delegates to the General Convention.

The amount of the Diocesan Missionary Fund, was \$3200—that of the Bishops Fund, near \$2000.

ORDINATION.

On Sunday, the 27th of October, the Rev. Seth B. Paddock of Norwich, was admitted to Priests' Orders, in St. Peter's Church, Cheshire, by the Rt. Rev. Bishop Brownell.

POETRY.

DIES IRÆ.—Selected.

THAT day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead:

O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be THOU the trembling sinner's stay,
Though heav'n and earth shall pass away.

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INDEX

TO THE SECOND VOLUME

OF THE

CHURCHMAN'S MAGAZINE,

FOR THE YEAR 1822.

CONTENTS OF NO. I.

Exposition of the Liturgy, . . .	page 1
On Moral Pretensions, . . .	3
An Obedient Will necessary to the reception of the Truth, . . .	4
On the Writings of Madame de Stael, . . .	6
On Old Testament Arguments for a Future State, . . .	9
Letter on Human Depravity, . . .	11
Original Letter of O. Cromwell, . . .	16
On the Superstition of the Highlands, . . .	16
Parish Libraries, . . .	20
On the Holy Spirit, . . .	21
On Proverbs xvi. 4. . .	24
Proceedings of the late Convention, . . .	24
Survey of Missionary Stations, . . .	30
Notice to Correspondents, . . .	32

NO. II.

The Commentator, No. I. . .	33
Holy-Days, . . .	37
On certain abuses of the Ministerial office, . . .	40
On Human Depravity, . . .	42
Address, &c. . .	45
History of the Church in Newtown, Remarks on a passage in B. Y's Communication, . . .	52
On Baptism, . . .	52
Journal of the Maryland Convention, . . .	56
Survey of Missionary Stations, . . .	62
Consecration. . .	64

NO. III.

The Commentator, No. II. . .	65
Holy-Days, . . .	71
History of the Church in Newtown, On using the Ante-Communion Service, . . .	79
On Baptism, . . .	81
The Watchman, No. I. . .	90
Consecration, &c. . .	93
Letter of a Constant Reader, . . .	94
Survey of Missionary Stations, . . .	95

NO. IV.

The Commentator, No. III. . .	97
Holy-Days, No. III. . .	102

History of the Church in Newtown, (continued) . . .	106
On the three Orders of the Ministry, . . .	111
Clericus—On Baptismal Regeneration, . . .	113
Address—on the Theological Seminary, . . .	117
The Watchman, No. II. . .	118
Prospectus of the Family Prayer Book, . . .	123
Survey of Missionary Stations . . .	125
Poetry.—Notes to Correspondents, &c. . .	123

NO. V.

The Commentator, No. IV. . .	129
The Christian Church, . . .	135
On the XVIIth Article, . . .	136
Holy-Days, No. IV. . .	137
On Hearing Preaching, . . .	141
The Watchman, No. III. . .	143
Journal of New-York Convention, Query, concerning 1 Cor. iii. 16, 17, . . .	147
On reading the Scriptures, . . .	152
Obituary—Hon. David Tomlinson, . . .	153
Remarks on Temperance, . . .	155
Survey of Missionary Stations, . . .	157
Poetry—Correspondence—&c. . .	160

NO. VI.

On Spirituality of Affection, . . .	161
Conversion of a Calvinist, . . .	164
The Christian Church, (continued) . . .	168
On Parochial Visitations, . . .	170
Holy-Days, No. IV. (concluded) . . .	172
History of the Church in Newtown, (continued) . . .	175
Method of Teaching and Baptizing among the Early Christians, . . .	180
The Watchman, No. IV. . .	182
Observations on the Liturgy, . . .	184
On Religious Experience, . . .	185
Survey of Missionary Stations, . . .	187
Poetry, . . .	191

NO. VII.

The Commentator, No. V. . .	193
Notice of the Convention, . . .	198
The Bishop's Address to the Convention, . . .	198

Index.

The Christian Church, (concluded)	203	No. X.	
Study of the Holy Scriptures among the Early Christians,	206	The Commentator, No. VIII.	299
History of the Church in Newtown, (continued)	208	Mr. Webster's Discourse,	299
The Watchman, No. V.	213	History of the Church in Newtown, (continued)	306
Journal of the Convention.	215	Concordate between the Churches of Scotland and Connecticut,	311
Necessity and value of a learned Clergy,	218	Funeral Service of the Greeks,	314
Character and attributes of Christ,	220	Anecdote of Theodosius,	315
British and Foreign Bible Society, &c.	220	Church in Virginia,	316
Survey of Missionary Stations,	221	Survey of Missionary Stations,	ib.
Obituary notice of Rev. David Botsford,	224	Poetry,	319
Poetry,	224		
NO. VIII.		No. XI.	
The Commentator, No. VI.	225	The Commentator, No. IX.	321
Christian Knowledge Society,	231	On living unto Christ,	326
On Religious Experience,	233	Address on Missions,	329
History of the Church in Newtown, (continued)	234	On Cruelty to Animals,	333
Singular Narrative,	239	Last hours of Cardinal Wolsey,	334
The Watchman, No. VI.	246	Eleazar Count of Arian,	338
"A Churchman"—On Regeneration,	250	History of the Church in Newtown, (continued)	339
Survey of Missionary Stations,	252	Colony on the African Coast,	343
Obituary, &c.	254	Memoir of the Rev. Walter Cranstons,	345
Poetry,	255	Domestic and Foreign Missionary Society,	350
		Journal of Vermont Convention, &c.	352
NO. IX.		No. XII.	
The Commentator, No. VII.	257	The Commentator, No. X.	353
Mr. Newton, on Sinless Perfection,	262	Reasonableness of the Church Service,	357
Sermon in behalf of the Christian Knowledge Society,	265	Sincerity in Religion—Acts xxiv. 16.	359
Hints on Building Churches,	271	On the Atonement and Example of Jesus Christ,	363
History of the Church in Newtown, (continued)	272	On the Treatment of Animals,	364
New Churches,	277	Account of the Earl of Strafford's Execution,	365
The Watchman, No. VII.	278	Thoughts on Religious Creeds,	367
Journals of the Convention in Maryland,	280	History of the Church in Newtown, (continued)	369
Anecdote of Mr. Fletcher,	283	Colony on the African Coast,	374
Survey of Missionary Stations,	284	Domestic and Foreign Missionary Society,	377
Ordinations—Domestic Missions, &c.	287	Convention in New-Jersey,	381
Poetry,	288	Ordination,—Poetry,	382

THE
CHURCHMAN'S MAGAZINE:

CONDUCTED,

At the request of the Convention,

BY THE

BISHOP,

WITH THE ASSISTANCE OF SOME OF THE

CLERGY,

OF THE DIOCESE OF CONNECTICUT.

FOR THE YEAR 1822.

BEING

THE SECOND VOLUME.

HARTFORD:
PUBLISHED BY GOODSSELL & WELLS.

1822.

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PREFACE.



WHEN the Editors of the *Churchman's Magazine* commenced their labours, they were actuated by the hope of becoming instrumental in disseminating more universally a knowledge of the Doctrines, Discipline, and Worship of the Episcopal Church, in whose public documents they firmly believe is contained the substance of that faith, which was once delivered to the saints, by Jesus Christ and his Apostles. They viewed with concern the fact, that while other denominations were disseminating their principles with zeal, Episcopalians were supplied with no *Periodical* work in support and explanation of their tenets. They could not be ignorant of the unhappy consequences of such a privation, and were ready to embark in any effort, which promised to defend our Apostolic institutions from the encroachments of error, and build up our members in their most holy faith. With these views, they willingly assumed the charge devolved on them by the Convention, and consented to devote to the *Churchman's Magazine* as large a portion of their time, as they felt justified in abstracting from the immediate calls of their profession. At a considerable expense of time and labour, and also of pecuniary means, they have conducted the work to the close of another year.

It has been their constant endeavour in the volumes which have passed from under their hands, to vindicate pure religion against the attacks of infidelity, and the misrepresentations of ignorance—to impose a check on the prevalence of unsound opinions, disguised under whatever name—to enlighten Churchmen in the spiritual use of their own formularies of devotion—to encourage a spirit of evangelical piety, and to elevate the tone of christian morality to the Scriptural level. They pretend not to say how far their endeavours have been crowned with success ; but they derive a consolation from reflecting, that these meritorious objects have been kept in view, in all they have written and selected.

As an apology for the many imperfections of their work, they beg leave to remind their readers, that the *Churchman's Magazine* is conducted by men engaged in the duties of a laborious calling, demanding all their time ; and that their ef-

forts have not been materially assisted by the contributions of their Brethren in the Ministry, which they both hoped and expected to receive. Still, they have not been discouraged. The present Volume will be found to contain fewer Extracts, and a greater proportion of Original matter, than the preceding; and could the Editors be favoured with a more liberal assistance from the pens of the Clergy and well-informed Laity, there would be no difficulty in making the work hereafter to consist principally, if not entirely, of original pieces.

It has been less the intention of the Editors to render the work attractive by its literary merits, than to make it the vehicle of solid and improving christian knowledge. Desirous of impressing it most deeply on the minds of their readers, that *the end of the commandment is charity, out of a pure heart, and a good conscience, and of faith unfeigned*, they have been anxious to mingle subjects of practical use and importance, with those of a more speculative and doctrinal tendency, and to introduce the latter no more frequently than seemed to be called for by the exigencies of the times. They think they cannot too often remind their readers and themselves, that their spiritual state is to be estimated, not by their skill in theological controversy, nor by their zeal in defence of certain tenets, however essential; but by the degree of their love to God, and devotion to his service—by the practical holiness of their lives—by their active benevolence—by the spirituality of their affections—by the unfeigned humility of their hearts—by their non-conformity to the world—by dying unto sin, and living unto God. Hence, they have been desirous, that their work should constantly exhibit the doctrines of the ruined state of man by the fall, and his recovery by divine grace—of justification by faith, and sanctification by the influences of the Holy Ghost—of holiness as the necessary fruit of a justifying faith, and of the obligation of every one to live no longer to himself, but to Him who died for him.

The increased patronage their work has met with during the past year, encourages the Editors to proceed with their undertaking; nor will they voluntarily withdraw from it, while their humble labours are encouraged and approved. To the friends of the Church, they look for aid in supporting and disseminating it, and to God, for his blessing to crown with success their feeble endeavours to set forth his glory.

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